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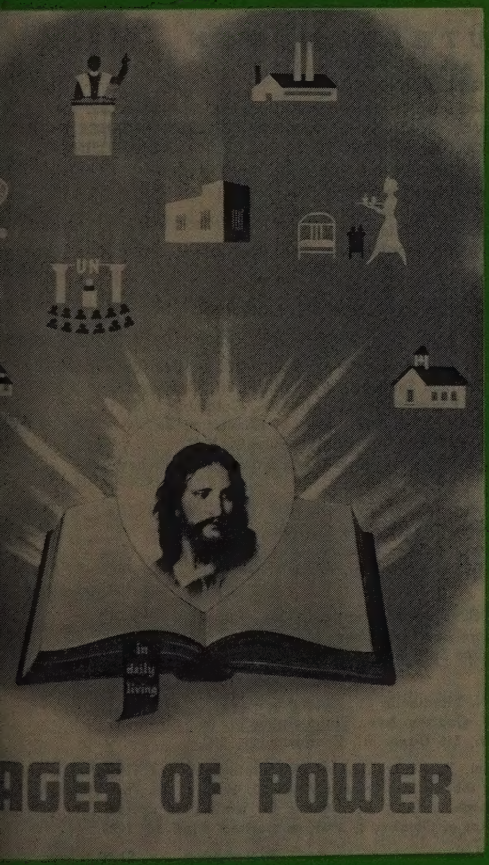
LUTHERAN MEN



AUGUST
1952

BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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Based on John 17, this is the final accounting of

Our Lord's Stewardship

by T. K. THOMPSON

THE LAST act of a steward is a re-rt, an accounting, a balance sheet what was delivered over to the ward and what the steward did h the master's investment. Every ward must make such an account-g, for the essence of stewardship is s: The steward is responsible to master. He is always answerable to master for his handling of what master has given him.

This responsibility of accounting characteristic of all stewards, and ere came a time even in the life of r Lord when he made such an ac-unting to God, his Father. The ayer recorded for us in the seven-enth chapter of John is, in many spects, an account of his steward-ip.

Jesus lived out his life in a con-iousness of doing the will of God. ot only in Gethsemane but in every oment he prayed, "Not my will but ine be done." He was not come to his own will, but "the will of him ho sent me."

After a life of constant dependence n the power of God and a seeking to o the will of God, he began to see ie shadow of a cross falling across his path. At length he saw that cross just a few hours away, and after a farewell talk with his disciples, he went away for a few moments of prayer before Judas would be arriving with the officers of the law.

He had come unto his own, but his own had received him not. He had loved Jerusalem and wept over it. He would be crucified just outside of Jerusalem. His family considered him smitten of God and afflicted. His disciples were ambitious and cowardly. His life was nearly at an end. What could he report for his stewardship? He had much to report, and all history is a vindication of his stewardship.

Work

"I have finished the work which thou gavest me to do."

What was the work of our Lord? He described it as "The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." Yes, within the brief span of three years he had done that, and magnificently, too, but three years did not exhaust the world's need of him.

The Rev. T. K. Thompson is executive director of the Joint Department of Stewardship and Benevolence of the National Council of Churches. This article was a devotional talk at a stewardship meeting at Buck Hill Falls, Pa., on April 2.

How was it that his work was finished? Perhaps his work was finished in that the meaning of God in a human life was clearly, uniquely, and perfectly manifest. No matter how long he had lived, nothing would have been added to the *quality* of his life. Perhaps he had finished his work in another sense — in the training of the twelve.

In reporting his stewardship he naturally turned to his disciples.

Men

"I have manifested thy name unto the men which thou gavest me out of the world."

Throughout this prayer Jesus seems to be putting the hope of all his cause upon the disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word."

How could our Lord have had such confidence in such men as Peter the denier, or Thomas the doubter? Would God's eternal and gracious purposes be dependent on the trustworthiness of such slender reeds, such earthen vessels? Apparently Jesus believed such to be the case. Did he not know them?

Certainly, he knew them, for he said, "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Jesus knew even then that Peter would become a rock, that Thomas would pray "My Lord and my God," that Judas would sell him for thirty pieces of silver. How was it that Jesus was not able to "keep" Judas? When Judas is called a "son perdition," the better translation "son of loss." The word for l means squandering, wasting, kill needlessly, losing. Judas is a son waste. He was lost because he did rightly handle the precious things trusted to him.

The possibility of a Judas is alw present in every band of Christ's f lowers. To a certain extent this Jud this selling of our Lord for some l er good, is present in everyone of Jesus did not fail in his stewards in manifesting God's name unto das, but Judas did fail in the stewa ship entrusted to him.

What did Jesus do with the n God gave him?

Words

"For I have given unto them words which thou gavest me."

Jesus taught, not like the scribes Pharisees, but as one having authc ty. The word authority in Gre means "out of being." Jesus' authc ty did not come from academic tra ing or religious ordination or insti tional backing. His authority was his own person, out of what he w In a special sense he was the Word God himself. In this stewardsh prayer Jesus praises God that words given by him did not fall deaf ears, but "they have receiv them and have known surely tha came out from thee, and they ha believed that thou didst send m The disciples had learned that wh Jesus tried to teach them:

"This is the life eternal: that th

might know thee, the only true God, and Jesus Christ whom thou hast sent."

Into the lives of those who discover God speaking in Jesus Christ there comes a glory, not unlike that which Moses discovered on Mount Sinai.

Glory

"And the glory which thou gavest me I have given them."

Could Jesus, in the shadow of the cross, speak of glory given by God? In a few moments he would be forsaken by his followers, scourged, spit upon, mocked and crucified. Wherein was the glory of which he was so sure? Not in any outward, human, worldly sense, to be sure. But in the depth of his heart he had the consciousness of knowing and doing the will of God. That is glory. But there was another kind of glory which Christ cherished: the glory of faithful and fruitful disciples. "I am glorified in them." Because of his absolute love for his disciples, Jesus prayed:

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."

Jesus knew that they would need a vision of his glory because they were soon to see his degradation. Jesus knew they soon were to be separated from him for a little while. He therefore prayed that they might be with him forever.

Thus did Jesus give an account of his stewardship:

"I have finished the *work* which thou gavest me to do."

"I have manifested thy name unto the *men* which thou gavest me out of the world."

"For I have given unto them the *words* which thou gavest me."

"And the *glory* which thou gavest me I have given them."

Third in our series on "The Bible in Daily Living"

Pages of Power

by WILLIAM C. BERKEMEYER

We do not use the power of God; it uses us.

POWER IS the magic word of the 20th century. Everybody reaches for it: some for political power, some for social power, others for economic or military or even ecclesiastical power.

A book which can promise and really offer pages of power should not lack readers. The Bible is such a book. It is a dynamo for the worker in the factory, the teacher in the schoolroom, the nurse in the hospital, the statesman, the soldier, the preacher.

The Rev. William C. Berkemeyer is pastor of St. Matthew's Lutheran Church, Bethlehem, Pa.

Power is dangerous — even the power of the Bible. It can be tragically misused. He who said, "All power corrupts; but absolute power corrupts absolutely," put his finger on the danger. Power, as we know it, is a means to an end. The nature of the end determines the propriety of the means. When the means becomes the end, there are no controls. Man then acts like God. That is our temptation.

For so many of us power is something to be used to get something for ourselves. We carry that philosophy of power into our religious life too. We worship, we pray, we draw near to God through his written Word, in order that we may lay hold of God's power to realize our own desires. We use God and his Word. At least we try to, and often think we are succeeding. What we so use, however, is not the power of God but of Satan.

The kind of power God offers us in the Bible is of a different quality; it cannot be prostituted. When St. Paul says "I am not ashamed of the gospel for it is the power of God unto salvation" (Rom. 1:16) he is bearing testimony to what men call moral and spiritual power. This is not a power that can be converted or perverted for material gain. It is not a power to get, but a power to give; not a power to possess, but a power to become; not a power to exert, but a power to create.

We open the gospels and read the story of the teaching-serving ministry of Jesus for God and his kingdom on to its climax on the Cross and in the Resurrection. If we understand, we are caught up in the powerful stream of God's saving love. That love at once bathes and cleanses us of our moral impurities, refreshes and renews in us loving desires, and bears us along on its crest of active service of mankind toward the sea of eternal salvation.

We therefore read the Bible's pages of power at our own risk. The power it generates is not something we can control, but something that controls us: something that uses us and flows through us and heats and magnetizes us for God's service. It is not the power of a little knowledge to aid us to solve the problem immediately before us; or the power of a little compassion to move us to meet some specific need of our neighbor. Such power is to be found in the Bible, of course; but it is available elsewhere too.

The power that is uniquely characteristic of the pages of the Bible is nothing little, but is like a tremendous tidal wave that bears us with it and enables us to drive through every problem, every sorrow, every temptation and every need. It is not a power whose direction we can determine or whose speed and drive we can regulate. It is not a power we can turn on and off and channel as we wish, but a power that sweeps us along where it will and uses us for the salvation of mankind as God wills. It is the power of God's seeking, saving love for us and all men, working its spiritual re-creation in us and through us.

Boy Scouts

by GEORGE A. EICHLER

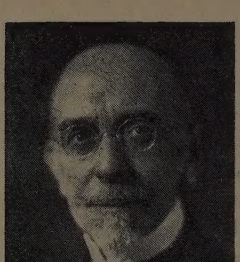
SUMMER and warm weather are still with us. There is still opportunity to spend much time in the open. We should take full advantage of these pleasant days to get our scouts on the trail and into camp. Please bear in mind that scouting is essentially an outdoor program. Do not let down during summer on your activities. Boys generally are not as busy in summer as they are when school opens in fall. Go over your summer plans. Are there sufficient outdoor activities included?

"Readings in Freedom" is a collection of articles published by the *Reader's Digest* to be used as a reference library for the Three Year Program — Forward on Liberty's Team. The editors of the *Digest* have selected a wonderful group of worthwhile articles for the education of youth in the subject of citizenship. You can secure copies in lots of 4 or more at 25¢ each from the *Reader's Digest.*

THE PASTOR and councilmen should study the scout program carefully. This is necessary since most of them did not have scouting when they were boys. If this is done we feel sure that they will recommend the program for their church. This approval will mean much to the men of the congregation. They like to do things which have the official approval of the leaders of the church. It comes to them as a challenge from the church and not only as something which someone outside of the church urges. Let the pastor and council open the door officially and progress is sure to follow. We know of no better way to develop leaders for the church than to bring the *Pro Deo et Patria* program into the church. Here the pastor has an opportunity to work closely with selected boys. Give them a chance to lead. They can do more than perform unimportant tasks for somebody else. If there are no leaders in your church, then someone failed to train leaders. Remember leaders are not ready-made; they must be trained. Scouting offers a splendid opportunity in this field.

SCOUTING is a movement that works through other institutions. It does not compete or replace anything. Your church owns the troop. Scouting loans its program to the church. The church integrates scouting into the work of the church the same as it does any other organizations within itself. The church gives its spiritual heritage to the boys through scouting.

IN MEMORIAM

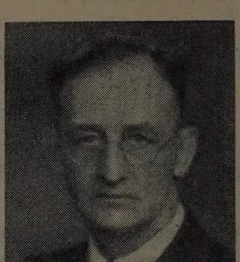


Frederick H. Knubel, D.D., LL.D.

Died October 16, 1945. Aged 75 years. Memorialized by the Brotherhood of the United Lutheran Church in America. He was the founder and pastor of the Atonement Lutheran Church, New York City, 1896 to 1918 and the first president of the United Lutheran Church in America from 1918 to 1945.

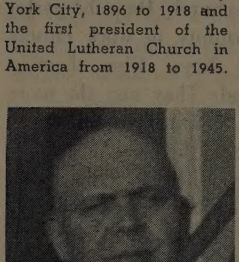
Peter Nicholas Wohlsen

Died January 4, 1915. Aged 56 years. Memorialized by his son, Ralph J. Wohlsen, president of the Brotherhood of the United Lutheran Church in America. Served on church council, active in men's work and in Sunday school in Trinity Lutheran Church, Lancaster, Pa.



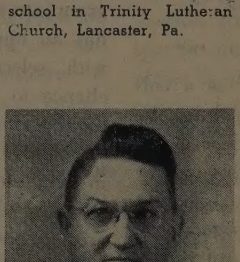
John C. Falk

Died July 1, 1951. Aged 68 years. Memorialized by the Harrisburg Brotherhood Central, East Pennsylvania Conference Brotherhood and Central Pennsylvania synodical Brotherhood for faithful and untiring service to these groups. He was treasurer of the Harrisburg Brotherhood Central and East Pennsylvania Conference Brotherhood.



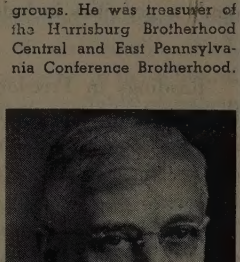
Raymond J. Fry

Died August 5, 1951. Aged 56 years. Memorialized by the Brotherhood of St. Peter's Lutheran Church, Bethlehem, Pa. Served as Chairman of the Ways and Means Committee of St. Peter's Brotherhood for many years and was a Sunday-school teacher for 15 years.



John Thomas Sox

Died August 26, 1951. Aged 62 years. Memorialized by the Incarnation Lutheran Brotherhood, Columbia, S.C. He was president of the Incarnation Brotherhood and of the Central Conference of the Evangelical Lutheran Synod of South Carolina.

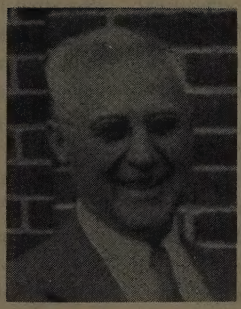


James L. Fisher

Died May 7, 1951. Aged 77 years. Memorialized by the Northern District of the North Carolina Synodical Brotherhood. Served as president of the North Carolina synodical Brotherhood for one year and as a member of the executive committee of that body for many years.

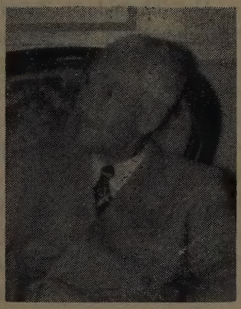
George M. Beaver

Died October 20, 1951. Aged 58 years. Memorialized by the Brotherhood of Kimball Memorial Ev. Lutheran Church of Kannapolis, N.C.



Horatio T. Wentz

Died September 30, 1950. Aged 75 years. Memorialized by the Brotherhood of Lazarus Lutheran Church, Lineboro, Md. Served all the offices of his local Brotherhood and as Sunday-school superintendent and was a teacher for many years.



Webb Caldwell Howell

Memorialized by the members of the Brotherhood of St. John's Evangelical Lutheran Church, Cherryville, N.C., the Reverend Leroy C. Trexler, pastor.

In Memoriam Memberships

by PHARES G. BEER

DURING THE year nine persons were honored with In Memoriam Memberships in the Brotherhood of the United Lutheran Church in America. Eight were laymen and one was a pastor.

The only pastor, the Reverend Frederick Herman Knubel, D.D., LL.D., S.T.D., Litt.D., L.H.D., was the first president of the United Lutheran Church in America. He was born in New York City on May 22, 1870, the son of Frederick and Anna Knubel. His elementary education was secured in Public School Number 3 in New York City. He attended New York City College from 1883 to 1885, Packard's Business College from 1885 to 1886, Gettysburg College from 1889 to 1893, the Gettysburg Theological Seminary from 1893 to 1895 and the University of Leipzig in Germany from 1895 to 1896. He engaged in business from 1886 to 1889. He was ordained to the ministry of the Lutheran Church in 1896.

He served as a trustee of Gettysburg College, a trustee of the Seaman's Home, Hoboken, N.J., vice president of the American Bible Society, a corporator of the Presbyterian Ministers' Fund, president of the National Commission on Soldiers and Sailors Welfare during World War I, a member of the executive committee of the Lutheran World Convention and a first vice president of that body.

On Thursday, August 23, 1923, Doctor Knubel gave an exhaustive and thoroughly exegetical study on "That They May All Be One" based on Paul's Epistle to the Ephesians, at the first Lutheran World Convention at Eisenach, Germany, which was highly commended by many speakers from different countries. He spoke on the power, source and development of the Church's unity. He was the author of "The Church" in the United Lutheran Church in America Key Book series and of a volume on "Church Unity." He died in New Rochelle, N.Y., and his body, after the memorial service in the Atonement Church, N.Y., was buried in the family plot in Greenwood Cemetery, Brooklyn, N.Y. One of his colleagues said of him, "He never ceased growing in his knowledge of God's Word and the Church he dearly loved."

The first synodical Brotherhood president to be honored with an In Memoriam Membership is James L. Fisher of the North Carolina Synod. He was a member of the church council of St. John's Lutheran Church, Salisbury, for more than 40 years. He served several terms as vice president and treasurer of the council. He was the teacher and leader of the James L. Fisher Bible Class for about 30 years. The class name, The James L. Fisher Bible Class, was selected in his honor in 1947.

He was regularly chosen to serve St. John's Lutheran Church as delegate to the annual conventions of the North Carolina Synod. For a number of years he served as a member of the executive committee of the North Carolina Synod and as chairman of the investment commission of that synod. For two years he represented his synod as a member of the board of trustees of the Southern Theological Seminary. He also served his Synod at six United Lutheran Church conventions.

He served as a member of the Board of Pensions and Relief for a number of years and was the chairman of the Pension Board Campaign in the North Carolina Synod when four million dollars was raised in the United Lutheran Church in America. He served the United Lutheran Church in America Board of Publication for 12 years and was chairman of that board's finance committee for a number of those years.

Just a few weeks before his death, he had been named "Man of the Half Century" by civic leaders of Salisbury, where he had been a prominent businessman for many years. In addition to serving on the city council, he had been mayor (elected by the largest vote recorded in the city's history), had served on boards of many civic and municipal organizations.

John Thomas Sox, who served as the president of the Central Conference Brotherhood of the South Carolina Synod, is the first conference Brotherhood president to be honored with an In Memoriam Membership. In his local congregation he was a church council member and Sunday-school leader.

John C. Falk, an elder in Trinity

Lutheran Church, Harrisburg, Pa., for about 30 years was the first conference Brotherhood treasurer to be honored with an In Memoriam Membership. He was treasurer of the East Pennsylvania Conference Brotherhood. He was also treasurer of Trinity Church, Sunday school and Brotherhood and teacher of the Men's Bible class for at least 15 years.

Another first to be honored is the father of the present president of our United Lutheran Church in America Brotherhood, Ralph J. Wohlsen, Bridgeport, Conn. Peter N. Wohlsen was born near Hannover, Germany, August 24, 1858. He came to America in the summer of 1872. He settled at Lancaster, Pa., where he affiliated with the Trinity Lutheran Church. From 1877 to 1880 he worked as a carpenter in Sterling, Kansas. After he returned to Lancaster in 1880 he married Anna Susan Schwebel. He conducted a millwork, contracting and building business until his death. He served on the church council of his church and was active in men's work and the Sunday school. For 23 years he served as a member of city council and for 21 years as a member of the school board in Lancaster.

Both families of Mr. and Mrs. Wohlsen can trace their Lutheranism back to the Reformation. Beside our president there are five other children living. They are Mrs. Elizabeth Eyler, the widow of the Reverend J. Albert Eyler, Bedford, Pa.; Peter N. Wohlsen, D.D., Stroudsburg, Pa.; Luther N. Wohlsen, a government employee of Washington, D.C.; Mrs. Stewart Wikel, Hollis, Long Island, N.Y. and Paul T. Wohlsen, an educational executive of New York City.

A total of 11 persons have been honored with In Memoriam Memberships, nine of whom were laymen and two were pastors.

May we please ask all synodical, conference and congregational Honorary Life and In Memoriam Membership secretaries and other interested persons to check the above biographies in spelling and otherwise. If there are any errors please notify Phares G. Beer, Ph.D., 708 St. John St., Allentown, Pa., at once so that the names may be given correctly on the Honor Roll at the United Lutheran Church in America Brotherhood convention in Washington.,

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When God Says No

Jean Ingelow once said, "I have lived to thank God that not all my prayers have been answered." This statement seems an utter misunderstanding of prayer. There is no such thing as an unanswered prayer. Each will be able to recall times in his childhood when he went to his earthly father asking for things which were not best for him — things which might have proven disastrous if they had been given. In his wisdom, in his concern for the well-being of his own — even in his limited vision of life ahead — the earthly father knew the thing asked for would not be good, and though it was hard to do, though it hurt him as much as it hurt his child, he gently but firmly said, "No." The same is true of the Heavenly Father. He wants what is best for His own. Sometimes He, too, must say, "No," to some cherished hope, but even then, in His matchless grace, He shows the better way.

— From **"For Love, For Life"**, by Nell Warren Outlaw (Revell)

Dr. Paul A. Kirsch, divisional secretary of the Board of American Missions, brings greetings, and a representative of the Brotherhood, Past President Dr. Harry E. Isenhour (center, facing front), brings greetings from the Brotherhood, at the dedication of the

Medical Missionary Residence

Konnarock, Va.

May 4 was a red-letter day for the staff and workers of our Southern Mountain Mission Work, Konnarock, Virginia, and the people of the Konnarock Valley. On this day the plans, dreams and years of labor and service of many had reached a happy climax. It all began in 1925 when the Women's Missionary Society of the United Lutheran Church in America, pioneering in mountain youth education, built the Konnarock Training School for Girls in the isolated mountain area of southwest Virginia. Six years later the Brotherhood of the United Lutheran Church in America purchased land in the same area and established Iron Mountain School for boys as a companion school to that of the girls.

The mountain mission churches were being organized throughout the highlands of southwest Virginia, western North Carolina, and Tennessee, until 22 congregations in eight parishes were preaching the gospel of life and salvation as proclaimed by the great Lutheran Church.

Soon it was found that medical assistance and care were the next greatest needs to Christian education and preaching the Gospel. So, in 1939, when the church-at-large sent a medical missionary and his nurse-wife to Konnarock to minister to bodily ills and needs of the isolated mountain people, the Luther League of America provided the initial funds for the remodeling and equipping of a large house in Konnarock which was to become the physical home of the Konnarock Medical Center. Thus began the unique program of our church in a three-fold *teaching, preaching, and healing mission* to the people of the Southern Mountains.

As the years moved on, the two schools were unified under one program and operated as Konnarock Lutheran School. Scores upon scores of mountain boys and girls have had deep impressions of Christ and his way of life stamped on their souls as they passed through this Christian school, many to become parents of Christian families and leaders in the churches of their mountain communities. Hundreds heard the preached Word and were led to a newness of life through Jesus Christ. Other scores knew and felt the healing mercy of Christian medical service, as it flowed through the Konnarock Medical Center, until Dr. and Mrs. Meyer were laboring day and night ministering to the sick and suffering.

Then the question arose, "Why can't the doctor have a home like the rest of us, away from his job, that he might get a few hours of rest in a home-like atmosphere?" As it was, the doctor worked, rested, ate, studied, and slept in the same building. The people felt that if he had a chance to rest a few hours away from his work each day, maybe he could be with us longer and not become tired and worn out so early in life.

The thought spread from Konnarock to the church-at-large. The church answered the thought with the statement: "We will build the Medical Missionary at Konnarock a house in which he can relax and enjoy himself."

The Church did just that!

On May 4 people began to gather from far and near for the dedication of the completed house, high on a hill overlooking the Konnarock Medical Center.

Dr. C. Ross Ritchie, superintendent of Southern Mountain Work, conducted the dedication service. The sermon was ably delivered by Dr. Fred C. Wiegman, pastor, Trinity Lutheran Church, Akron, Ohio, and member of the Southern Mountain Work Committee of the Board of American Missions.

From the church-at-large came Dr. R. H. Gerberding, executive secretary of the Board of American Missions, ULCA, to present the keys of the house, which were received by Medical Missionary Dr. Heinz C. Meyer, with a touching reply contrasting the words "house," "home," and "home place."

Dr. Paul Andrew Kirsch, divisional secretary, brought greetings from the Board of American Missions, and Dr. Nona M. Diehl, executive secretary, from the Women's Missionary Society of the United Lutheran Church in America.

The Brotherhood of the ULCA sent one of its past presidents, Dr. Harry E. Isenhour, who also brought greetings as the chairman of the Mountain Work Committee of the Board of American Missions. A letter from Ray Cline, president of the Luther League of America, was read by a Konnarock Lutheran School Leaguer, Miss Melba Deane Weaver.

Dr. R. Homer Anderson, superin-

(*continued on page* 30)

Reception for Ordinees New York Synod

Annually at the convention of the New York Synod, the synodical Brotherhood holds an informal dinner and reception for the young men about to be ordained into the ministry by the synod.

The dinner this year, held in the Seneca Hotel when synod met in Rochester, June 9-12, was honored by the presence of ULCA President Franklin Clark Fry, whose son was one of the ordinees. In attendance also were Dr. F. R. Knubel, president of synod; Ralph J. Wohlsen, ULCA Brotherhood president; the editor of *Lutheran Men*; Dr. Hans Treuenfels, president of the New York Synod Brotherhood, and other Brotherhood officers and leaders, and the wives of guests and ordinees.

There was no formal program or speeches, but Dr. Treuenfels spoke briefly about the meaning of the Brotherhood, urging the ordinees to become active in Brotherhood work.

The young men ordained by the New York Synod this year and the churches they now serve are: Richard T. Ebel, St. Matthew's, Oswego; Frederick P. Eckhardt, assistant pastor, Holy Trinity, New York City; Russell E. Fink, assistant pastor, Resurrection, Buffalo; Franklin D. Fry, St. Philip's, Brooklyn; George F. Haag, Our Saviour's, Carman; Robert E. Heffner, Resurrection, Mt. Kisco; Wesley K. Kimm, Calvary, Bronx; Walter G. Smihula, Concord, West Greece, and associate pastor, Gra Rochester; Theodore D. Weiskott Evangelical Lutheran, Poestenkill.

●

Pilgrimage to Topton Brotherhood Visits Orphans' Ho

The Brothhreood of the Minis rium of Pennsylvania made its ann pilgrimage to the Lutheran Orpha Home, Topton, Pa., on July 20. T Rev. Earl S. Erb, secretary of t Ministerium, was the speaker at service held on the grounds, at 3 p. After a picnic supper, the visit made a tour of the home.

●

Canada Brotherhood Rally

The annual Lutheran rally spons ed by the Canada Synod Brotherho was again held in Waterloo Pa Sunday afternoon, June 8, with an tendance of 400.

The opening service was conduct by the Rev. F. W. Zinck, pastor of Luke's, Kingsdale. Howard Herter Waterloo read the Scripture lesso Anthems were presented by the me chorus of St. John's, Waterloo, und the direction of Lester Timm. Mi Hymann served as organist.

The Rev. Norman Berner, manag of the Lutheran supply office in Kitc ener and secretary of the Home M sion Extension Fund Appeal Comm tee, spoke on the "Preservation a Extension of the Gospel throu Home Missions." He based his a dress on a section of the constitutio of the Canada Synod, which is orga ized "to preserve and extend th

re teaching of the Gospel."

Our established congregations have ntinued their marvelous work of eserving the Gospel in their various mmunities. But that is only half of eir God-appointed task. The other lf is "to extend the pure teaching of e Gospel." And that is Home Mis- ons. Under the grace of God and th the valued aid of the Board of merican Missions, numerous mis- ons have been established on the rritory of our synod. In this we all joice. But many of those missions ill lack adequate buildings in which worship. And still others are strug- ling in places where there is seem- gly no room for them to congregate r worship and study. In this situa- on — ever present, but today more cute — our synod in cooperation ith the Brotherhood has determined raise a Home Mission Fund.

The speaker said that too often we nly think of preserving the Gospel nd too often our preservation be- comes isolation rather than evangeli- zation. We have to go into places of development to provide for future mission congregations. As many of our present churches were established on faith, even though the future was uncertain, so we must continue to pro- vide for the extension of the Gospel through home missions.

Ernest Clark of Brantford, presi- dent of the Canada Synod Brother- hood, also spoke. —Samuel Weicker

Pro Deo et Patria Award

Star Scout Raymond Eugene Gramley of St. John's Lutheran Church, Lewistown, Pa., received the God and Country award in June from his pastor, the Rev. Dr. Samuel E. Wicker. This was the first **Pro Deo et Patria** award presented in the 156 years of St. John's Church.

The Man on the Spot — Appoint Publicity Directors

Do you want to help us improve the news coverage in *Lutheran Men?* If so, appoint publicity directors for your synodical, conference, or local Brotherhoods.

The work of a publicity man is to see that news, with pictures, reaches *Lutheran Men* promptly.

Surely there is one person in each Brotherhood group who can be made solely responsible for nothing else than keeping us informed of interesting and important news.

A newspaper could not continue in business without reporters, local and world-wide, and photographers. Whether the news in your local paper

(*continued on page* 22)

Brotherhood in Action

by CHARLES F. BROBST

Why not plan a Preaching Mission?

A Preaching Mission! What is it? What is it for? How is it conducted?

A Preaching Mission is a series of special services aimed to attain one or more objectives. It might be to inspire the congregation to greater evangelistic zeal, to integrate those who have been won for Christ and the church, to revive the interest of the lapsed, indifferent and lukewarm, to deepen the spiritual lives of the faithful, or to win the unchurched.

The men of the church might well take the lead in planning such a mission. Let the Brotherhood appoint a committee to make a study of its possibility and methods. Discuss it with the pastor. Write to the Board of Social Missions, 231 Madison Ave., New York 16, N.Y. for information. Seek suggestions from the committee on evangelism of your synod.

Many of the synods have had schools to train pastors to conduct Preaching Missions. They are ready to help congregations to make plans and to do the preaching. A preacher other than the pastor of the church where the mission is held is desirable. The local pastor will be busy with other details.

Every mission should be preceded by a visitation to the lukewarm and unchurched. The men could do this visiting. Teams should be assigned names to be visited. This is something any man can do. He can invite others to attend a series of services. The preacher then does the talking. He will try to stir them by his preaching and cause them to realize their need for Christ and the church. All that the visitation teams do is to do their best to get others to attend the services. They do this by inviting them and possibly calling for them to bring them to the services.

A successful Preaching Mission must have adequate preparation. Two months should be the minimum. Publicity is important. The congregation should be circularized to create a keen interest in such a venture. If the members become enthused they will give the best publicity. Newspaper, radio, special circulars, posters, etc. are all useful.

A Preaching Mission properly prepared and conducted will not only increase the attendance at the regular worship services but increase the membership of the congregation. After such a mission in one congregation three adult instruction classes were held in succession for a six-week period of instruction for church membership. In June there were prospects for a fourth class. The smallest number in any class was five. This was

ll-churched community. It has en brought about by the interest d activity aroused in a group of mbers who continue to be alert to k prospects for church member- p.

In some areas of the church such eaching Missions are conducted regularly. In others they are practically unknown and untried. Since they produce satisfactory results in some synods they could do the same elsewhere. Their success where tried commends their use by those who have not made use of them.

ducation for Living

EARL S. RUDISILL

Here's a gold mine for you!

ALL EDUCATION is self-education — re is no other kind. Teachers may e us some guidance and inspira- n, but each learner will have to dig t the facts and think through the ues. This is true in educating one- f for marriage and family life (in- ding the rearing and guidance of ildren or young people). It is a long job of learning — it will ver be completed.

The National Council of Churches, 7 Fourth Avenue, New York, has ued a pamphlet entitled *Family fe: A Selected Booklist* of 32 pages. lists books, booklets, periodicals, mstrips, motion pictures, and slides. oks and pamphlets range in price m five cents to six dollars. A few ms run higher.

This gold mine of information is ranged under nine heads: (1) Inter- etation of family life; (2) Aids to ristian Training and Family De- tions; (3) Marriage; (4) Home anagement; (5) Home Guidance of ildren; (6) Dating, Courtship, and Preparation for Marriage; (7) Aids for Church Leaders; (8) Some Aids for Counselors; and (9) Background books. Under most of these general heads there are subdivisions.

Until recent years there were very few books, brochures, or periodicals which offered reliable information on these matters. Even after the social scientists started experimental research and began finding the actual facts, it was regarded as impracticable to publish them. Most things which had to do with the marital relationship were regarded as indelicate matters. I regret to say that the church groups were the slowest of all to realize that any facts which pertain to life and its enhancement are valuable, practicable, and sacred, and that they should be made available to all who can use them.

Well, we have arrived. The information is available in understandable form and generally at low cost. The problem now is to get people to read, study, and discuss these facts and re-

lationships. The church and its leaders have been slow to take up this important project. Secular organizations started the study of children and family life 60 years ago, and down to this time most of the work is being done outside the church. This is not as it should be. Standing for Christian marriage and family life, the church ought now to be blazing trails and leading all other groups. But it is still trailing. It is a common experience to attend the meetings of national or international organizations and find oneself one of the very few church representatives present.

Each congregation and pastor v have to determine how family edu tion is to be carried on in its o group. But it ought to be carried Courses ought to be given, and benefits spread as widely and as th oughly as possible. But, unless publicize the available books, bo lets, and periodicals, we shall mis great opportunity. Here is a chance for self-education.

This gold mine may be had f the National Council of Church 297 4th Avenue, New York, N.Y., 25¢.

Message from Headquarters

by EARLE W. BADER

Last Call for Convention Registrations!

Official delegates must register before September 1, 19

THIS IS our final notice concerning the 18th biennial convention of the Brotherhood of the United Lutheran Church in America. The convention sessions will be held in the Luther Place Memorial Lutheran Church, Washington, D.C., on Sept. 20-21, 1952.

Delegates' and visitors' registration blanks have been mailed to our synodical Brotherhood presidents. Each president is responsible for distributing the congregational blanks to his local Brotherhood officers. Every congregational Brotherhood which has paid its 1951 or 1952 ULCA mem ship dues is entitled to send one cial delegate; two delegates if have paid dues for more than members.

The convention program will streamlined. The business sess will be officially opened Satu morning, Sept. 20, at 9:30 a.m., ern Daylight Saving Time. The vention sessions will be conclude later than 5 p.m. Saturday.

The fellowship banquet will held Saturday evening in the be ful Mayflower Hotel, Washing

Dr. Franklin Clark Fry

Dr. Paul C. Empie

ULCA Brotherhood Convention Speakers

D.C., starting at 6:45 p.m. The principal address will be delivered by the Rev. Franklin Clark Fry, D.D., New York City, president of our United Lutheran Church in America. Judge James F. Henninger, Allentown, Pa., president judge of the Lehigh County Courts, will serve as the toastmaster at the banquet.

On Sunday afternoon, September 21, the Rev. Paul C. Empie, D.D., executive director of the National Lutheran Council, will be the speaker at a Lutheran rally in the Luther Place Memorial Lutheran Church, Washington, D.C.

The Washington Convention Committee has mailed thousands of individual letters of invitation to Brotherhood officers including the delegates who attended our 1950 Cedar Rapids convention. The local committee has made elaborate plans for the entertainment of the convention delegates and visitors who will be coming to our national capital by railway, auto, bus, and airplane. We urge every layman and pastor to make a special effort to attend this convention, which will be based on the theme "The Bible in Daily Living."

So that no one will be disappointed, we are repeating the deadlines which appeared in the July issue of *Lutheran Men.*

Convention Deadlines

September 1—Synodical and congregational delegates' registrations.

September 1—Choice banquet seat reservations for delegates.

September 5—Hotel and private residence accommodation reservations.

September 10—All banquet reservations.

If you wish to receive additional information regarding delegates' or visitors' registrations write to Brotherhood Offices, Market and New Streets, Bethlehem, Pa. For information concerning hotel and housing, banquet, and travel to Washington, D..C. etc., please write to Robert C. Hamer, General Chairman, 18th Biennial Convention Committee, 2501 Easton Road, Washington 20, D.C.

Brotherhood Sunday

The third Sunday in October — October 19 — will be observed as Brotherhood Sunday in all of the bodies affiliated with the American Federation of Lutheran Brotherhoods.

The theme for the ULCA Brotherhood Sunday services will be "Pages of Power" — based on the "Bible in Daily Living," church-wide emphasis for this year. We are indebted to the Rev. Paul M. Kinports, D.D., for his kindness in preparing the manuscript for the 1952 Brotherhood Sunday program.

The success of the Brotherhoo Sunday service will depend upon th wholehearted cooperation of eac pastor and men's group. Your Brot erhood officers should meet wit their pastor and representatives of th church council and arrange a cha lenging program to include severa brief talks by your Brotherhood men bers on some phase of Brotherhoo work. Many pastors will wish t preach a special sermon, and whil this is very desirable, an opportunit should also be given the laymen t participate in the service.

The assignment of one of the regu lar worship services to the Broth erhood will acquaint your layme with the advantages of uniting th manpower of the church, and inspir them to greater loyalty and appreci tion of their responsibilties as Chri tian stewards. Then will they reded cate themselves and their means fo a new year of service for the Maste

The 1952 Brotherhood Sunda packet will be placed into the mai on September 1, in ample time to a range your Brotherhood Sunday ob servance.

Chaplain at Republican Convention

A staff member of the National Lutheran Council, Dr. Joseph Simonson, executive secretary of the Division of Public Relations, gave the invocation at the opening session of the Republican National Convention in Chicago on July 7. That was the second time Dr. Simonson served a chaplain at the Republican Nationa Convention, the first being in 194 when he was pastor of Christ Luthe an Church in St. Paul, Minn. Accord ing to the records of the Republica National Committee, Dr. Simonson the first minister to be selected twic as a convention chaplain.

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(*continued from page* 15)

deals with an event on Main Street or the war in Korea, you can be sure that a "man on the spot" was responsible for gathering the information and sending it in. Similarly, there can be no news in *Lutheran Men* without the "man on the spot" who is responsible for reporting what happens.

News should be "written up" as a story rather than sent in as a program or minutes of a meeting or convention. Here are a few simple rules for reporters to follow:

1. Keep in mind the five W's: Who, What, When, Where, Why or How.
2. Be clear, accurate, brief, and effective.
3. Emphasize the unusual or really newsworthy aspects of an event.
4. Typewritten, double-spaced copy, with ample margins, makes the editor's job easier.
5. Be prompt.

It would be profitable for every church or Brotherhood to possess in its library a copy of *Interpreting the Church Through Press and Ra* Roland E. Wolseley (Muhle Press, $3.75). The final six ch of that book tell how to repo write religious news, features, a ticles — how to handle churc vertising, pictures, and editing.

Lutheran Brotherhood Awa

A total of $16,000 in schol awards — part of a $22,000 sc ship program for 1952 — has presented to 16 senior Lutheran nary students representing all L an synods in the U.S. and Can the Lutheran Brotherhood, na fraternal insurance organizatio headquarters in Minneapolis, The scholarships of $1000 eac be applied to advanced stud theology, according to the soc

The program was launched special scholarship banquet, sp ed by the Lutheran Brotherh Minneapolis, April 29, for seni dents and faculty members Lutheran seminaries in Minn

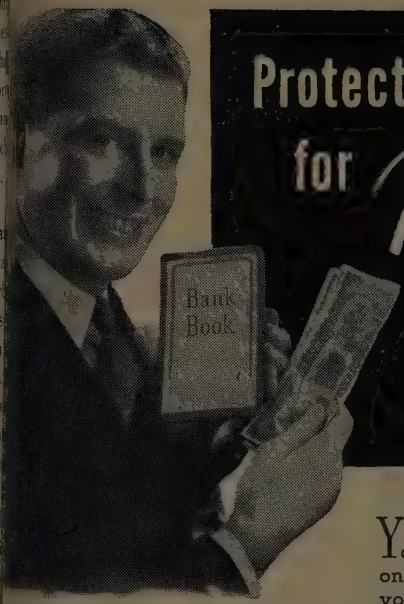
(*continued on page* 30)

A Man Needs Weights

The cults of comfort are in error, and they have no worthy answer to trouble when us to dodge it by metaphysical gymnastics, or to **think** it away. The Omar Khayyams less, too; they have no answer but to suggest that we damn "this sorry scheme of they want a world that is all pleasure and no pain. These light, easy answers are base false assumption that the goal of life is happiness, peace of mind, and comfort. It is:

Holiness, not happiness is the goal of life. So, when God molds a man, He puts we him, gives him burdens to lift, crosses to carry, hardships to endure, tribulations ov to triumph. All is a profound mystery, to be sure. A little boy wanted to know why are always put in spinach and never in ice cream, where they should be. Don't ask but for some strange reason our sweetest songs come out of the saddest thoughts; th spirituals are the sad songs of a sad race, and they are the loveliest music in America Toynbee, the historian, traced it through history in his monumental study. In a cha titled "The Stimulus of Blows", he shows how hardy civilization has come to birth in to challenge: "The greater the challenge, the greater the stimulus." Without weigh civilization cannot keep going. A little boy was leading his sister up a mountain path. she complained, "it's not a path at all. It's all rocky and bumpy." "Sure," he sa bumps are what you climb on."

— From **"Ride the Wild Horses", by J. Wallace Hamilton**



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The Christian and Labor Conditions

by HAROLD C. LETTS

Author

The Rev. Harold C. Letts is the secretary for Social Action of the Board of Social Missions of the United Lutheran Church. He holds degrees from Colgate University and Union Theological Seminary. He pursued special studies at the Lutheran Theological Seminary at Philadelphia, Yale University, Columbia University, and the Presbyterian Institute for Industrial Relations. He was ordained in 1937 by the United Lutheran Synod of New York and served Lutheran pastorates in Jersey City, N.J., and Jamaica South, N.Y. He has held and is holding many important positions in the field of Christian social action.

Aims

1. To make clear that Christian faith must play a large part in labor-management relations.

2. To discover how Christians can contribute to the solution of such problems.

3. To use the role-playing technique in the Brotherhood meeting to test its possibilities for solving other social problems.

NOTE: The material presente this topic is not to be followed ishly. Members of the cast are t free to omit some of the materia new material, change the materi do anything they desire in their entations as long as they cons bear in mind that they are to sent Christian men who are seek Christian solution to a real pro The viewpoints usually held b tory owners, or labor leader workers in the factory may b sented with even greater em than is outlined in the topic ma But sight must never be lost fact that the purpose of the m is not to present the viewpoint o one group. The purpose of the

Worship

Hymn: "Blessed Jesus, at Thy Wor 421 C. S. B., or No. 315 P. S. H.
Scripture: II Thessalonians 3: 7-13
Free Prayer.
Special Music.
Hymn: "Where Cross the Crowded W Life"—No. 235 C. S. B., or No. 169
Topic
Hymn: "Abide With Us, Our Saviou 433 C. S. B., or No. 318 P. S. H.
Prayer, including the Lord's Prayer.
Benediction.
Business.
Fellowship and Refreshments.

Editorial Committee

Arthur H. Getz, D.D., Chairman; Cl Johnson, C. Oscar Leonardson, Carl E. Sh S. M. Brock. Topics prepared under th of the American Federation of Lutheran Br erhoods.

is to show how Christians can con-
ute to the solution of labor-man-
nent problems.

The Procedure

he chairman will gather the role
yers around a table in the front of
room, facing other members of the
therhood. Each role player will
tribute to the discussion as he feels
person whom he represents would
The chairman should introduce
discussion and strive to keep it
ving. At the end of the meeting all
nbers of the Brotherhood might
uss the problem.

Topic Material

Chairman: Gentlemen, we are here
ight to consider a very serious
ie confronting our community. The
ner of one of our factories, a mem-
of this church, has announced
t he may move his factory away.
ny of his workers are also mem-
's of this church.

There have been many disputes in
s plant. Now a union has been or-
nized, and it is demanding higher wages. As you know, the owner has stated he doesn't feel his employees are loyal and cooperative. We all know how much this town would suffer if this factory were moved. We want to find some solution to this problem if we can.

Mr. Factory Owner, have I stated the case fairly?

Factory Owner: What you have said is true. Here's how I feel about it. I've tried to run a decent shop and pay top wages. I've supported community activities and this church. Our business has expanded, and we've opened branches in other places. Lately, however, we've been having a lot of trouble here. I seem to have lost the loyalty of the men, and they have joined a union now. I deal with unions in some of my new factories, but why should these men, who have known me all their lives, want a union? I'm disgusted. I guess it's about time I closed up this place.

Ordinary Worker: Sure, I've known you all my life, Mr. Factory Owner. But do you realize that the only time I ever see you any more is in church? Lately you've been so busy that you've not even come to church. I wonder if you know what is happening at the plant? Since you put the new superintendent in charge things are different than they were before. He doesn't know us, and he seems to think only of getting the work out.

Farmer: What's the matter with you fellows in the shop? Are you getting soft, or maybe a little old? You have an eight-hour day, and a five-day

Christian Citizenship

Assignment for the October Meeting

planning for the meeting on "The istian and Citizenship" it would be well to oint members of the Brotherhood to be pared to lead a discussion on the following stions:

. What is meant by the statement: "Politics the machinery by which society makes its al decisions"?

. Is it the duty of Christian citizens to par- pate actively in civic crusades? Can you examples of failure in your own commu- y because of the apathy of Christians?

. Should the Christian be willing to risk business and position in making a fight honesty in government?

. What can the Brotherhood do to help ther the cause of good government in the mmunity and at the state and national els?

week. Look at the hours I put in. I have to take my chances with the weather and the bugs before I get my pay. Your pay is waiting for you. If you would put in a real day's work, maybe there wouldn't be all this trouble. Or doesn't your union allow that?

Ordinary Worker: Wait a minute, hayseed. I think we turn out the goods about as regularly as you milk your cows. We've got a lot of powerful machinery to help us, but we have to work mighty hard right alongside of it. I notice I'm just as tired now as when we worked longer hours and did more by hand. I guess I can fall asleep in church with as good grace as you can, even though you do get up at 4:00 a.m.

Pastor (*laughingly*): This is getting over into my territory now. If men fall asleep in church maybe it is because I haven't worked hard enough on my sermon. Seriously though, I talk with farmers in their fields, and I've visited most of the factories in town. In spite of the longer hours I think I'd prefer to be a farmer. There is something very tiring about a factory. Men often have to perform the same routine job over and over again, like that fellow on the automobile assembly line. He spends his eight-hour day on a kiddy-car, ducking in and out under fenders, tightening bolts as the cars come down the line. I could not stand that for more than an hour.

Labor Leader: That is one of the reasons why men are restless today. They build up a lot of resentment on such work, and it has to come out somewhere. That's why the union lieves the workers who handle machines are entitled to a bi share of the profits the machines e If these men produce pictures walls, rugs for floors, and radios television, oughtn't they to have in their homes?

Factory Owner: Certainly have a right to decent homes. I've ways paid good wages. But why the men join a union, and pay to you fellows, just so you can sit hind a desk without producing?

Professor of Economics: Now are beginning to get at some issues. High wages in a profitable dustry are justified, but they d solve the problems of human tions. Most unions spend their talking about better wages and w ing conditions, when the real fac in the situation are the resentm and resistance of the men against rigid control and mechanization their work. They have to start w with a bell, keep pace with a mach and submit to orders all day l The GIs resented army domination it any wonder that workers resent tory control over their lives? Th one thing you, Mr. Farmer, d have.

Ordinary Worker: I think the fessor is right. I know I joined union because I was sick and tire being told off by that new superin dent. Now if that "Super" comes cursing to me or any of the o boys we can just stop work and q him down. If he tries to fire any o he's got to fight the union. He's

oss any more.

tory Owner: You see! That's 'm moving out of town. My own intendent isn't permitted to give s to the men.

bor Leader: Hold on now. All he men are asking is that the su- tendent treat them like men who some rights, and not like slaves. e not asking to run your place, gh if you'd talk things over with we could tell you a couple of es where you could save some ey. What I can't understand is you haven't figured this thing The new superintendent here was harge of the Neighbor City plant n you bought it. We had organiz- hat plant years ago, and we had ight him ever since. Didn't that per" tell you he didn't like ons and ask to be transferred to r non-union plant here? Well, at happened? You put a new man o run the Neighbor City plant. He s willing to work with the union, l now our troubles are over down re.

But the troubles are just starting here. We were never able to organ- here until you brought in that ighbor City superintendent. You ought he could keep the union out, t his "bossiness" made it possible bring even Joe (pointing to the dinary Worker) into the union.

Farmer: You know, I'm beginning undertand something. My wife has ed to tell me we'd be better off if d take a factory job in town. I've ways balked at that, because I was raid someone would boss me

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around in the factory. If the union can give the men some protection against being kicked around, why, I don't blame the men for joining. After all, the reason we farmers organized our cooperative milk plant was to give us protection against the big milk company.

Minister: Maybe Mr. Factory Owner will understand this better if he sees it as Christianity understands life. We say men are created in God's image, with divine aspirations. They will never be content to be mere cogs in a machine. I wonder if the union isn't trying to help its members attain some of their hopes?

Factory Owner: I thought Christianity taught men to love each other. The union seems to have been stirring up hate against me.

Minister: I wasn't giving the whole of Christian teaching. I was just trying to point out how Christianity helps us understand the problem. It is true that Christianity teaches men to love each other. That means that men must be capable of cooperating for the common good. I would like to ask the union people how they are working to build that cooperation?

Labor Leader: Why, that is just the reason I became a labor leader. I saw it was my chance to help my fellow workers. I was trying to follow the Golden Rule. I wanted them to have the justice I desired for myself.

Minister: But Christian love can't be limited just to people of your own economic class. It applies to everyone. Is your work as a labor leader doing anything to help the whole of society?

Labor Leader: I think it is. Our union contributes to the community chest. We've been working to get people to give fair employment to Negroes and Jews.

Professor of Economics: I think the pastor has something more than that in mind. He's asking whether you are doing anything to help the factory owner, or to produce a better product for the consumer?

Factory Owner: Let me make a confession. Last year, over in Neighbor City, I really got the surprise of my life. I wanted to install some time-saving machinery, and realized we would have to adjust piece-work rates or our whole wage structure would be out of line. We would never have been able to work it out unless that new superintendent had consulted with the labor union. T amazement you labor boys studi job and came in with a recomm tion for a piece-work rate just b like our own. That kind of co tion makes sense.

Labor Leader: Well, I'll m confession too. I get a bigger out of that deal than I ever did calling a strike. I don't know i are aware of it, but right now th on the new machinery are m more money than ever before, ev the lower rate. They are proud way they were consulted, and of ing they knew what they were ta about. If you could ever get the s intendent here to deal with us way I believe our troubles wou over.

Ordinary Worker: I certainly we could find a way to cooperate I get mad every time that su tendent tries to wave a "big stic us. I hate this fighting. I'd like t I am doing my work to help a people who use our product.

Professor of Economics: Mr. tory Owner, did you notice words, "our product"? There i proof of your workers' sense of nership. Maybe that is more in tant than what you've been ca loyalty. I think your men will co ate if you and your superinter will recognize their union.

Minister: I noticed something Joe said. He wants his work to people. That is the Christian trine of vocation. It us using work to minister to people in name of Christ. Perhaps if mo

he men in your factory put that spirit nto their work this problem might be olved.

Factory Owner: Perhaps it will be olved. I can see I've been so busy I lidn't realize what was going on. I vonder if I can persuade that superinendent to deal with the union.

Labor Leader: Our fellows are pret-y sore, but I guarantee they'll sit down and talk if you will be at the neeting. They trust you, Mr. Owner.

Chairman: It is evident this discus-ion has cleared up a lot of misunder-standings. I'm sure we can trust these nen to meet their responsibilities so hat our community doesn't suffer.

(Opportunity should now be given o all members of the Brotherhood to enter into the discussion and voice their viewpoints on labor-manage-ment problems. The chairman should exercise care that personalities will not be brought into the discussion.)

Suggestions for Action

1. Individuals in the Brotherhood, or the Brotherhood as an organiza-tion, might subscribe for some of the publications listed at the end of the assignments listed for this topic. These publications should be made available to the men and form the basis of a further discussion on labor-management problems at some future meeting. Care should be exercised to select publications that will give all sides of the picture.

2. Members of the Brotherhood should determine, individually, to ap-ply Christian principles in their la-bor-management relations.

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(*continued from page* 13)

tendent of the Lutheran Synod of Virginia, made the prayer of blessing, and Dr. J. Luther Mauney, preside of the Lutheran Synod of Virgini conducted the act of dedication. T Benediction was pronounced by t Rev. Rudolf F. Ludwig, pastor of t Konnarock Parish.

One of the Konnarock Luther School students expressed the feelin of many people in this valley wh she said: "The whole atmosphere the dedication was one of loving a being loved. I thought of all the pe ple in the Lutheran Church who ha been so good to us here at Konnaro and wished that there was some w to thank them."

So, for the many people who ha been helped through the years by t advantages of a Christian educatio the establishment of churches in th midst, and the ministry of a Christi medical service and all the blessin it has brough to the people of t Southern Mountains, we say, "Tha you, men of the Lutheran Brothe hood of the United Lutheran Chur in America." We solicit your praye and loyal support for this work whi you helped to begin, that it may strengthened and expanded throu the *teaching*, *healing*, *preaching* m sion of our church.

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(*continued from page* 22)

and St. Paul.

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A Proud Mind

is very fashionable nowadays for this age to give vent to long-suppressed resentment and illion by ridiculing the religious lives of its elders. One would think, to read some of this kracking, that all deacons and preachers were Pharisees. It would seem that any generation has made as big a mess of things as has this one would be too red in the face to sling mud s forebears. Back of some of it may be a nostalgia and a suspicion that perhaps our elders ly had something which our pride will not let us stoop to find. Then, of course, we have d everything, read everything, experienced everything — except those secrets which are den from the wise and prudent and revealed unto babes. Even a knowledge of the good keep us from knowing the best. Knowing too much, we do not know enough.

— From **"Hearts Afire!"**, by Vance Havner (Revell)

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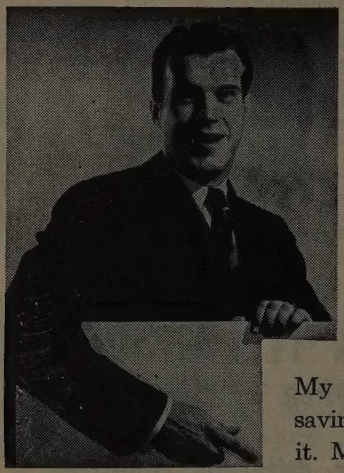

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